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REFLECTIONS
ON
Sir Richard Bulkeley's
ANSWER
TO
Several Treatises,
Lately publish'd, on the
Subject of the PROPHETS.

*Beloved, believe not every Spirit, but try the
Spirits whether they are of God: because many
false Prophets are gone out into the World,
1 John 4. 1.*

L O N D O N:

Printed for J. Morphew near Stationers-Hall,
1708.

REFLECTIONS

ON

SIR RICHARD BARKLEY'S

ANSWER

TO

Several Treatises

Lately published on the

Subject of the Prophecy

of the Bible, by the Rev. Mr. BARKLEY, in his
Treatise, entitled, "The Prophecy of the
Bible, and its Application to the World."
London, 1758.

LONDON:

Printed for J. WATSON, near St. Andrew's Church,
1758.

THE
PREFACE.

LONG have I stood a Spectator of the Noise and Bustle, of the Altercations pro and con, that have been made about the Prophets. It's usually taken for granted, that standers by may see more of the game, than those that play it. If the Observation hold true in play, 'tis much more likely to stand good in a Squabble, where Mens eager Passions, and earnest Contentions, are apt to raise such a dust, which rather conceals truth, than brings her to the Light. Many a charming one has been lost this way; till time and a better Temper has rescued Her from Her Obscurity. I wou'd by no Means be thought in the least to censure the generous attempts of such who have engaged themselves in the quarrel, to rescue Truth out of the Hands of some bold Pretenders: But I must own I am of the Opinion; that if these Men had been treated with neglect, they had sooner been discouraged, and possibly had long since sicken'd of the Pip, and died of the Sillens. Error opposed, Rallies all her Forces to maintain the Combat, as thinking Her self very considerable; but left a while to stand alone without Opposition, she sinks by her own Dead Weight, and tumbles into Her primitive nothing.

Some good I hope has been done, by what has been written, to keep some Honest Hearts, that may have been wavering, more steady; and that is a very pleasing Consideration to all that have engaged in the Controversy, with so good a design. But the Touch'd, as they affect to phrase it, have grown more fierce by Opposition. The Question then I think is very natural: Why I engage in this broil, at the Fag-end of the Day, when all seems so near a Conclusion? I answer.

Nothing, I think, cou'd be such a Provocative to me, to break silence, as the Pride and Insolence of a late Writer: Who, after all the rational Arguments Men cou'd give him, and the many bright Testimonials to convince him of his Error, Divine providence vouchsafed to afford him, only grows the more refractory and Case hardened.

I hope I have treated this Gentleman according to his Quality, however I'm sure I have, suitably to his Qualifications: We have an ordinary saying; all are Fellows at Foot-ball: The most rustick, obscure Plebeian, thinks he has as good a right to a kick, when the Ball comes in his way, as a Knight or Gentleman; and he that kicks and uses foul play must expect to be kick'd again, let him be who he will.

But to dwell no longer on this ruff Diversion, nor the Occasion that made me mention it, let me bespeak the Readers Lenity and Candour, if he meet with some Passages in the following Pages seemingly harsh and disagreeable to the temper of a Gentleman. I abhor Rudeness, as much as I love Justice; but if any think what I have said anywhere, has that semblance, I intreat them to have but a little patience, and suspend their censure till the Month of May be over; for then all true Lovers

The Preface.

V

of God, his Truth and Honour, I'm confident, will think I have not said half enough. It's justly, I know, accounted a piece of Vanity, to sing an Epinicion before the Victory; or be too confident of success, before a Trial be over: But the present case stands not upon this ticklish bottom. The Trial is fairly over in the Judgment of most intelligent Persons, and the Cause utterly lost; only the incorrigible confidence of some Men will not yield it, but against the Common Sense of Mankind, they still obstinately maintain the Delusion.

The Gentleman I have to deal with, has highly affronted, and insolently treated, the best Friend I have in the World, even the ever Blessed God; and both wantonly and scurrilously handled Divine and Holy Things; This charge and a great deal more, I hope to make good, by the help of God, before I have done with him. This alone I think is enough to work up a Christian's Resentments into a Holy Indignation: But there are many other Circumstances that will occur in due place, to aggravate the matter.

I have endeavour'd to give him Reasons and Argument for what I say; and have interspersed some jocular Expressions, with more Serious Considerations: How agreeable such a miscellany may be to some grave Tempers, I know not, but I hope my design was good in it, which may apologize somewhat for that liberty I sometimes take.

It's allowable for a Man to be Facetious, as well as Serious and Argumentative; Variety makes every thing pleasant. No Man desires to make a meal upon sauce; yet most People, I think, love a little with their Meat.

He has ventur'd most daringly to stake down the Honour of God and reveal'd Religion, to maintain the Reputation and Authority of Camisarism: And has put them upon so equal a foot, that if what he advances to support the cause of the latter fail, the Authority of the former cannot but suffer, in the Opinion of all, that put the least confidence in the Method of his Argument. This procedure has set the whole Tribe of Atheists, Deists, &c. upon the giggle: To see one that was once a Worshipper in God's Temple, turn an Incendiary, and clap Fire to it with his own Hands, to set up a New Cry, and huzzah at the Flames. He that has put him on this Drudgery, will no doubt, first or last, pay him his Wages: But in the meanwhile Sceptricks fold their arms to rest, as reporting their work more than half done, when the bottom of this Mystery of Iniquity shall be fully turn'd up.

Did I not presume to make this charge good, in the ensuing Papers, I shou'd not here accost him in these severe Terms. The strange confidence of this Author, has I confess quicken'd my Resentments, not out of the least personal quarrel, (I having no acquaintance with him) but, I hope, out of pure concern for that which shou'd be dearer to me than my Life. And I hope all that lay that concern Sertously to Heart, and reflect upon the ruggid haughty treatment this Author has made use of towards many, will afford me some Grains of allowance, and soften their Opinion of some Expressions. I have quoted him fairly, and referr'd to his own Words distinctly; and have no where willingly wrested his meaning.

I must desire such as would form a true Judgment of what I drive at here, to read the whole over entirely, before he presume to spend his Verdict:

For towards the latter end, he may see juster Reason for some Things said at the beginning.

Some may think I have stuck too long in the Porch; that I have offer'd too little Argument, and too much Raillery: These and many other Imputations, I'm very sensible, I'm Obnoxious to; I therefore mention them, and insinuate the rest, to prevent Misapprehensions: I hope I have all along endeavour'd to give some Reason for what I say; and have expos'd some Truths to View that may have escap'd the Cognizance of some. Solid Argument has been offer'd them without effect, which has but excit'd their scorn. If any think it worth their while, formally, and more judiciously, to answer him, let them use their Discretion. He will take nothing for an answer, but the failure of Dr. Emes his Resurrection, much less will he this, design'd only to answer its Title. I have nothing now to add, but in the main to appeal to God for my sincerity, and to Men for Candour and Justice.

REFLECTIONS

O N

Sir Richard Bulkeley's Answer

T O

Several Treatises,

Lately publish'd, on the Subject of the
P R O P H E T S.

THE immortal concerns of Mens Souls, is a very affecting Subject to serious and awaken'd Spirits. The Contemplations of eternal Bliss, or Misery, swallow up a Man's Thoughts, and surprize him with Wonder and Amazement, and if much dwelt upon, cannot fail to breed a mighty concern for himself and others. While such a temper lasts, how little and like nothing, do the greatest Things of Time appear, if compared with these exceeding weighty Matters ! But, alas, few think enough of them to affect their
Hearts.

Hearts, so as to get, or retain a solemn Frame of Spirit, to reinforce their Faith, and invigorate their Practice.

Too many run into Sableless Notions and Speculations, and needless Controversies, which inflame their Brains, but chill their Hearts; that fill them with a heady, furious Zeal for Trifles and things inessential to the Vitals of Religion, but leave their Affections quite frozen up to real Acts of Piety and Devotion. If the grand Enemy of Mankind can set them a quarrelling in the way to Heaven, he knows he shall stop all some time, that engage in the Fray, and make many finally drop short of home. Wit and Parts, if devoted to the Service of the Sanctuary, are glorious Talents; but wo to the Man that perverts them, that makes them panders to the lust of Pride and Ambition, or any narrow selfish Designs: such may frolick it a while, and sport themselves in the Light of vain Glory, as Moths do about a Candle, till they singe their Wings, and fall a Sacrifice to a hand that will be sure to crush them.

The Day, I doubt not, is coming, when Speculative, litigious Humorists, shall dearly repent of their Extravagancies, and be fully convinced, that he that loseth his Soul is the greatest Fool; though he once hugg'd and applauded himself, and was carels'd, and idoliz'd, as a None-such, by the World. Almighty God, whose nature is Love, Goodness, and Compassion, has accommodated himself to the meanest Capacities of his Creatures, and has intail'd his Blessing not on the greatest Knowers, but the strongest Believers, and the best Doers of

his holy Will : the saving Points of Faith and Duty, he has made so plain and easy, that Men generally more stand in need of honest Hearts and willing Minds, than better Intellectuals.

The sacred Oracles prescribe us clear Rules to govern our Faith and Obedience, which none but Atheists and Deists dare deny : but some that pretend great Deference for them, seem weary of the good old way, and are ever and anon contriving a shorter Cut to Heaven. He that keeps the beaten Road, tho' it seem about, is likely to come to his Journey's End more soon and easily, than he that forceth his way over Hedge and Ditch, and has no known Path to direct his Course, but what his fond Conceits and presumption suggest. It's true, the new Pretenders seem to cry up the Scriptures, and derive the Authority of their new Dispensation from them : to suppose themselves earnest Contenders for the Faith, once deliver'd to the Saints : but this is no more than what all false Prophets and Hereticks have done before them, unless they can prove the Legality of their Mission ; how miserably all Attempts of that nature have been baffled, I leave to be determin'd by the impartial Judgment of all Men, that have taken due Cognizance of the Affair.

I shall not enter into the Dispute about our Saviour's Reign on Earth ; whether it shall be Personal, or in the Power of his Spirit ; whether there be any inspired Persons in these latter Ages or not ; nor discuss the disputable Points about Prophets, Prophecies, Predictions, &c. more than enough has been said

of these things already to little purpose. What I drive at is to shew, that if all controverted Points of this nature were granted in favour of the new Prophets, yet they are not the Men that are to usher in the new Dispensation, nor consequently is it so near as they pretend: at least they give no rational Proof of either, to any judicious, thoughtful Person. The Press has long groan'd under the Weight of Prophetick Warnings, and sighs for Deliverance; Mens Ears have been continually fill'd with dreadful Denunciations, of horrid and surprizing Judgments; and most People (as well they may) seem surfeited, and quite tired with the Subject: I shall therefore be very brief, and hasten to the Remarks I intend upon the new Appearance of their Hero.

When the *French* Prophets first broach'd their Principles here, they began with Predictions, relating to the downfal of *Pharaoh*; they long pursued this Scent, till time baffled, and diverted them another way. Then they foretold the kind Intentions of the Spirit in falling upon some *English* People, to fill them with Prophetick Gifts. Upon this Encouragement, one big with Expectation, never left hoping and desiring, till he got the Premises, and fell into violent Agitations. He forthwith commenced Prophet, pretended to dictate Inspirations, and foretel future Events; but all issued just as did their Dreams about *Pharaoh*: Some for a time were kept in suspense and amusement, till time discover'd all was foolery and gross Delusion. When they found this Nail wou'd not drive, they fell to Wonder-working; to denounce dreadful Judgments, and

work Miracles ; and tho' they fail'd in every instance they undertook, yet they have the confidence to go on pretending to this Hour : and the greatest Wonder they ever perform'd, is, that consummate Obstinacy they have contracted, which in the face of all imaginable Evidence, still makes them persist in their Folly : and when Posterity shall read the whole process of the Story, I doubt not, but they'll count it little less than a Miracle, that Men cou'd be so infatuated.

Upon this crazy Foundation, they laid the main strefs of all their Superstructure : Judgments and Miracles were the grand Testimonials they offer'd the World, to evidence the reality of the new Dispensation, to which they were to be introductory ; and they seem'd ready to rest the weight of their Cause upon their Completion, till they found it fail'd them. Then they had recourse to new Distinctions, and subtil Evasions, and made craft a supplement to truth.

Whatever Effusions of his Spirit, God may intend the World, the claim these Men make to them, must be false. They pretend to foretel things to come, and work Miracles, by the Power of the Spirit of God : it's demonstrable then, so far as they fail in performances of this kind, so far all their Pleas to his wonderful Influences are invalidated. And if their Case be, as I but now represented it, none sure but such as are Prodigious of their own Safety, wou'd venture to follow their novel Inventions, while they have the safe and sure word of God to walk by ? They deny not but that has, and still do's carry many to Heaven ; who then

in his Wits wou'd not prefer Certainty, all concur to believe so, before Uncertainty; that a few giddy Heads will needs suppose infallible?

When Mens Principles or Morals come justly under hard Censure, they become a blemish to a good Cause, and disgrace even Truth itself: a wicked ill-natur'd World will be sure to strike at her, with the Weapons such Traitors put into its Hands. When such kind of Persons head any new upstart Opinion, it's a signal to all wise and good Men to stand upon their Guard, and suspect the Cause for the sake of such Promoters: for when Novelty in Opinions, and the qualifications of such Men as appear their Patrons, concur to give Weight to Consideration, all Reasons of Care and Jealousy must needs redouble their Force. These Conclusions prejudice not the Cause of Truth, nor render her justly obnoxious to censure upon the score of the ill Practices of some that profess her Cause and Interest: Such it's true may prove a stumbling Block to weak Persons, and prove an occasion to ill-disposed Persons to traduce her, and shake off her Profession; but they can't fasten upon her, to her real detriment, no more than Burs can fasten upon a Looking-glass. Alchimy may appear like Gold, and counterfeit Coin like good Money; yet the difference appears when they are brought to the Test: and as the Symptoms of Knavery appear more strong in any Peices, they reject them the faster; but no Man grows so humourfom as to throw back all, because there are some spurious Mixtures. When Men are justly taxable with Covetousness and Op-

pression, and are acted plainly by light, unsteady Principles, they can credit no Cause, but what's worse than themselves: where *Whimsy* and *Scepticism* lead the Van, and *Rapax* and *Tenax* bring up the Rear, we may give a shrewd guess, who commands the main Body.

A Gentleman of Note has lately drawn his Quill in the Quarrel, and sticks not to write his Name, and Title at length, and pawn his Honour, in defence of the pretended Prophets. His natural Parts, and acquired Learning, must be allow'd very valuable; much too good to be sacrificed to so wretched a Cause; but he has taken effectual Methods to bring his Prudence and Sincerity into Question. Founding my Opinion of him, upon the Character the World at first gave him, I reputed him a Mercury drop'd from the Clouds, a little Saint that God had bent and bow'd, and sent into the World for a Token: but it seems his Heart being set upon being made Straight, he affects rather to become Delusion at full length, than acquiesce in what God wou'd have him be. He long since proclaim'd an account of some wonderful Cures wrought upon him, by the Prophets: this he declar'd in their Presence, and that of a great Auditory of some Hundreds of their Friends and Followers, the more to conciliate Reverence and Respect to their Authority. Orders were pretended to come from the Spirit, that he shou'd publish a Narrative of these miraculous Operations to the World. He promis'd to comply, and appear in Print, the Defender of their Faith, according to the Province assign'd

him by the Spirit, at the opening the first Scene of the new Dispensation; when he and *F——* were commission'd to oppose all Antagonists. He trifled and play'd with the Order, and his own Promise for many Months, till his Admirers express'd their Complaint and Wonder: but still he amus'd them with fair Words, and plausible Pretences for his Delay, and from time to time prevaricated, till Clamour and Importunity, back'd with terrible Threats, at length prevail'd: he was bluntly told, that if he did not forthwith comply, all his Blessings shou'd be turn'd into fearful Judgments: upon this Warning he writes Night and Day, and admitted no Visits: he had been conceiving long before, but for cunning Reasons, no doubt, cou'd ne'er be perswaded to bring forth, till under this Affrightment, his Pangs came upon him, he fell into Travail, and so the first Part of his learned Labours were deliver'd into the World. And no doubt, the lusty Bangs *Potter* gave him, in one of his Exstactick Fits, contributed much to facilitate the Delivery.

If what I have now advanced, be fact, (as any that make due enquiry, may find it) the Inferences then are plain: either this Gentleman believed those Warnings to come from the eternal Spirit, as they were pretended, or he did not: if he did, how can he that quakes and trembles at a thought of resisting that Spirit, dare to supersede and trifle with its Orders? if he did not, why do's he believe any of the rest, since they all depend upon the same Authority? These are unanswerable Deductions from the Premises, and the Conclusion upon the whole

whole is as evident, *viz.* that the Managery of this Gentleman in this Respect, has made him look too much like a Buffoon, and his Cause a Jest. But you'll say, why did he comply at last, and expose his Credit by writing in their Defence? I won't pretend to give a Reason, but I'll make a Guess: possibly good Husbandry put him upon it, lest his Cloth shou'd be Moth-eaten, he has laid by him, to make him a Suit, when the Day of Rectitude is past: probably the Day might not have been set this seven Year, had he postponed Duty any longer; but now it seems it will happen before *July* next, as I remember, about *Midsummer* Moon. If this be not taken for a sound, saving Reason, you must go to a Club of Casuists, if you'll have a better. Forward People, greedy of Novelty, are ready to run into every thing, that has the Semblance of more than ordinary Piety; but he that runs before he is sent, usually gets something worse, than the meer Loss of his Labour; especially when he passes by the fairest Convictions; then judicial Prejudices fasten upon him apace, till his Case grow more consummately Obstinate. With God is Wisdom and Strength: the Deceiver and the Deceived are his. One I have heard, made this plain Observation from the Words. That God had Power and Wisdom enough, to deal with all the Knaves and Fools in the World. All I shall add is, that Providence has made good in all Ages of the Church, what this Text advanceth, by over-ruling all the Counsels of crafty and foolish Men to his Glory, their Confusion, and the good of his People: and to apply all to

the present Subject; this Gentleman seems allotted justly by Divine Permission, and the Persuasions of his Fraternity, to take this Post of Honour, *viz.* to hold the Candle just as its burning to the bottom, that he might burn his Fingers, and receive the last Whiff of its Snuff.

He begins his Defence with the Advice of the Wiseman, *Answer not a fool Prov. 26. 4. according to his folly, lest thou also be like unto him:* In the following Verse 'tis said, *Answer a fool according to his folly, lest he be wise in his own conceit.* 'Tis not my Business to reconcile seeming Paradoxes, nor turn Commentator: there's a Season for every thing, which gives a Beauty and Comeliness to the Performance, if we fall in with the nick of time. Circumstance, Occasions, Dispositions, Ends and Designs, &c. vary; and as they do, we must our Actions, or we spoil them, and rightly to discharge this Duty, we have great need of much Christian Prudence. *Solomon* having left me a Latitude, I shall use my Liberty at Discretion, and comply a little with the latter part of his Advice, tho' I think the Argument used by him in the Verse preceeding both Advices, is much fitter for this Gentleman and his Tribe, and wou'd be doubtless more effectual than any I can offer them. Had he read the *Psalms* and *Proverbs* half so much as he has *Joel*, *Revolutions*, &c. he had appear'd, I believe, a much wiser and better Man. I say not this in prejudice to any part of Holy Writ, which are all of excellent Use; but when a Man's Brain runs upon new Projects, if he dwell long upon Passages that seem to favour his Schemes.

Schemes, he is in great danger of applying all to strengthen his Mistakes. I wish that for once he wou'd take my friendly Advice, and consult at his leisure such places as these, *Prov.* 12. 15. *Prov.* 10. 8. *Prov.* 10. 23.

Before he quits his first Page, he makes this bold Assertion, That he has as clear an Evidence, that the Cry among them, is the Voice of God, as it's possible for him to have of any other matter whatever.

Whatever certainty he conceived concerning this Matter, it certainly became him to deliver himself in more modest Terms. If what he say be true, he must own it as evident, as is the Being of a God : now to put any disputable Points upon the level with the certainty of his Being, argues little Reverence, nay, most daring Presumption. They have sufficient Argument from God and Man, to convince them, that their Dispensation is false, at least it's very dubious, and suspicious. Divine Providence has all along baffled their Attempts and Expectations, and Men have given them Arguments they neither have, nor ever can answer. I shall not now urge him with the horrid Consequences of this blasphemous Expression, as it must prove, and stand upon Record, to his perpetual Infamy, if the Cause fail at last, I had much rather leave it to God and his own Conscience, which one Day, I doubt not, will bring him to a very severe Reckoning. None of the inspired, (as he calls them) ever assumed this Confidence, that I heard of, but seem sometimes submissive, and in a waiting Posture, expecting God's Decision. Their Modesty in this respect upbraids his immeasurable

Confidence; and this instance affords all a bright Specimen of his arrogant, audacious, positive Humour; and an Example that Deceivers dare say any thing, to support a weak and wicked Cause.

Page 3, and 4. He pretends to treat the Guides of the Church with profound Reverence, and there, and in many other Places, to pay a wonderful Deference to their Judgments. But this is all to serve a Turn, to comport with the present Exigency, and to give Authority to new Prophecies. It's an old Trick of Hereticks to turn the Churches Weapons upon her self. Sycophants and Deceivers stick at no foul Play to carry their Point: to excel in the art of Juggling and Legerdemain, they account their grand Accomplishment. How often has he been tickled and pleased with the Rants of the Prophets against the Clergy? The World must needs know, how upon every Occasion they publickly traduce them, and brand them with ignominious Terms; and his little Soul has often Spirited their Virulency, and given Pungency to their venomous Reflections. He can scarce forbear his Sarcasms in the very Paper where he pretends to flatter them; but this he does more sily, in pursuance of Rules of Policy. Camelion like he can change his Colour on every Occasion, and blow hot and cold almost in the same Breath. When a Man acts excentrick to Truth, he quits the center of Rest and Purity, and rambles into endless Mazes of Error and Folly. Truth is ever of a piece and harmonious, Errors frequently jarr, and are full of Contradiction. These make him ebb and flow in his Practice

and Opinions ; sometimes to be for God, another time for Belial ; one Day to run down the Office of the Ministry, Sacraments, and in short all ordinary Means, as pretending they must give way to extraordinaries ; to Morrow to turn occasional Conformist, and Communicant.

The first Quotation he makes, relates to the Primary Notion of a Prophet ; and if he would make any regular use of it, he must accommodate it to purposes foreign to his present Subject ; which is to prove, that there are now Prophets and Prophecies. But the Bishop's Argument refers to the chief Note of a Prophet ; he asserts that the primary Notion of a Prophet lies not in foretelling future Events, but in declaring and interpreting to the World, the Mind of God, which he received by immediate Revelation from him. The Bishop says not a Syllable there in favour of the present Prophets, &c. but discusses the nature of them, what that might be formerly : therefore what he there says, is nothing to his present Purpose, but shou'd have been reserved for the Topick of Predictions. But what won't serve his, may our purpose, viz. to take a View of the Candour, and the Ingenuity of the Gentleman. The other Quotation consists of supposes and a may be, and insinuates more against him, than for him : but he has the knack of forming absolute Conclusions, from Concessions of Possibilities ; and he that dare Reason at that rate, we need not wonder, if he abuse both the dead, and the living : the former, were they in a capacity, wou'd scorn and oppose his little Tricks ; and it's to be hop'd the

latter may be tempted to do themselves Justice, to wipe off his Aspersions, and retort his Calumnies in his Face.

I'm quite sick of the Subject, so shall touch upon some things, *en passant*, and dwell a little longer on others, as the merits of the Cause may require. I shall not traverse his Notions of Prophecy, &c. nor make many Remarks upon his labouring so much on the Topick of the ancient Prophets Behaviour, and some of their odd Actions; I know his drift in that is, to make them and his new Agitators the better to harmonize, and therefore it becomes his, *bis labor, hoc opus*. Many have been the altercations upon this Theam already to little Edification of either Party, and therefore I shall set it aside, as *Crambe repetita*. Notwithstanding his Comminations, Pity, and Caution, he exerts himself in the display of, p. 43. I'm not afraid to compare the Tricks of his Pretenders to the Feats of Mimicks, Tumblers, and Jack-puddings: Put me not in fear with the Bug-bear of prophane Mockery, fit only to scare Children; nor tell me of the trembling of his Heart, out of a wondrous fit of pretended Compassion, while I find his Bowels Steel, and his Face like Brass: his Threats are like *pulvis fulminans*, a noise of big Words, and the matter is all over. Let him tremble for himself, and the wicked comical Farce he hath been acting, for ought I know, to the utter undoing of many a Soul, partly by Seduction, partly by filling many with inveterate Prejudices against all Religion, meerly for the sake of his ridiculous Pageantry. We have as many clear Proofs of his foolish Pretences, as a kind Pro-

vidence cou'd well bestow upon us; and shall it be said, there was none had courage enough to beard this haughty Satyrists, and repay him in his own Coin? Shall Delusion or Imposture huff, grow rampant, and insolent, and no Thorn appear to prick the Bubble? Shall Truth sneak and hide its Head in a Corner?

Page 13. he has these Expressions: *Vain Tanglings, perverse Disputings, doating about Questions, and Strifes of Words, rather than godly Edifying.* And indeed this very Assertion, *That the Scriptures are able to make wise to Salvation,* is one such; for the Scriptures do not positively determine so. And indeed, p. 21. *Shall we cry-out, the Scriptures are sufficient?* Here is the plain Print of the Cloven-foot: Rather than the new Dispensation shou'd lose sure Footing, he is willing to shake the Validity and Sufficiency of the Scriptures to Salvation. I proved before, that he set the Being of a God upon the same Foot with his New Dispensation; and now, for fear he shou'd not strike home enough, he brings his most holy Word into a wretched Premunire. How his abovesaid *Vain Tanglings, &c.* are appositely applicable to him, I leave to the common Sense of Mankind to determine: But to let that pass, What does this Puzzler mean? Does he think the Way to Heaven was barr'd up till the Inauguration of his New Dispensation? How many holy Souls does he shut out of Bliss, that kept close to that blessed Rule, if his Argument be conclusive? Who curtail'd that Text, 2 Tim. 3. 15. but himself; while he left out, in the quoting of it, *thro' Faith which is in Christ Jesus,* and then

foisted it in, as if it was an explanatory Notion of his own devising, grounded upon some other Scripture? It's true, without Christ and his Spirit, the Scriptures are a dead Letter; But what News is this to a Christian? Did any real one ever question it? Dare he say that the Manifestation of Jesus Christ in the Scriptures, by the ordinary Influences of the Holy Spirit, is insufficient to Salvation? If he say so, he says something new, tho' he talks wickedly; if otherwise, he says but what others allow, and so does but trifle, while scuffling in the Dark he pretends to differ from them. But all this Amusement is but to prepare us to receive their New Cry, express'd p. 14. Vain Man, that thinks to obtrude his distemper'd Intoxications upon us under Cover of these lame Pretensions! I may modestly term them so, since he himself calls them by a worse Name, even Drunkenness, p. 9. Is this the Man of Chivalry? the nervous Man of Sense? If this Performance be the Standard of his *posse Comitatus*, the *Hercules* of the Prophets is but a Pigmy; a puny Weakling, scarce worth the answering.

If the Gifts he speaks of, p. 25. expired for the Pride and Covetous, and the Fury of Churchmen, can we think they wou'd return to this *Jehu* and his Clan, under the Flagrancy of those Qualifications? Shou'd he study from Morning till Night, he cou'd not express himself in Terms more applicable to himself and his Party, than those he has pretended to apply to others, p. 27. When Men are tied to an Hypothesis, to what poor Shifts are they put to support it? To wrest Matters

of Fact, and magnify small Occurrences, &c. *Ecce homo!* A Word to the Wise is enough. In the same Page he plays the Critick and Grammarian, and treats the Author of the *Caveat* with a majestic Air, as if he were a School-boy, and himself a Pædagogue. All I shall say upon the Matter is, that Modesty and Humility are rare Virtues he takes no Cognizance of, and that a super-critical Puissance is sometimes a little like Knight Errantry; and he that ventures his Soul to shew his Parts or Reading, will one Day appear to himself and others, but a learned Coxcomb. I shall say nothing more upon what he advances so dogmatically, p. 33. but that he determines counter to the general Judgment of the best of Divines, in asserting *Saul* to be possess'd more by Melancholy than an evil Spirit, in contradiction to the plain literal Meaning of the Text: But why shou'd we wonder to see him wander, who delights in By-paths, and to move ever excentrick to Truth. As to the philosophick Part of his Argument, to discuss it with him, wou'd be but like *Lyra ad Asinum*, for his inharmonious Soul must be a very incompetent Judge of the Power of Musick. Let it be observed here, that as much as he talks against the philosophick Rationalists in other Parts of his Pamphlet, yet he strikes in fully here with the worst Part of them, even the *Sadusaick*, who would explode the very Notion and Operations of Spirits out of the World, and attempt to solve all phænomena of that nature solely by Mechanism: You see then how, *pro hac Vice*, an Enthusiast can occasionally, as he thinks to

serve his own Turn, stand like Antipodes, quite opposite to his own avowed Principle.

We are told, p. 36. "That it's a false Accusation upon these now, that they know not what they say or do in Extacy. That is a very seasonable and cautious Word he has added, which he calls *NOW*; otherwise his Assertion had been a notorious Untruth; for at first it was constantly pretended, that the Extatick Person did not know at that time what he said or did. But it seems now (for weighty Reasons no doubt) they can do the contrary. The former Conclusion seem'd calculated to maintain abroad a good Opinion of the Purity of the Inspiration, and to exclude the Imputation of human Intermixtures: The latter seems a supplemental Contrivance, that the Messages from the Prophets might be preserved more entire; for the Secretaries observing some Chasms upon Perusal of the Inspirations (occasion'd by the abrupt Delivery of the Prophets) were at a loss to supply the Defect; this Consideration probably restored to the Prophets the use of their Memories, and so a Virtue was made of Necessity. P. 42. He tells us of a Fellow that he thought had been kill'd by the Rebound of his Head and Body half a Yard, from the very acute Corner of a Cane-Chair, and yet never felt it. I confess we have very many of these very acute Stories, but the Mischief is, we can never get any fair Evidences of these Matters from indifferent Spectators, but must take up with the Testimony of Party-men and strong Believers. And I verily believe (if Sr. R--- & F--- should agree to maintain they saw an

extempory Eruption and instantaneous Vanishment of a pair of Horns budding upon the Fore-head of a *French Prophet*) there are some among them, that wou'd think they saw them, and might safely swear to the Fact. And that I may not seem to romance in my Conjecture, some among them did prevail with a Person to believe himself carry'd in the Air from one End of a Room to the other, without his own or any other visible Assistance. O the amazing Power of Imagination, under a strong Fit of Delusion, warmly ply'd with the cunning Devices of execrable Imposture!

He complains, p. 44, 45. of the unaccountable Managery of his Adversaries in their "Preaching, Writing, Disputing, and De-
"termining upon a Subject, wherein they are
"entirely ignorant of Facts. If People wou'd
"patiently attend often, he says, they wou'd
"be satisfy'd that it is not the Inspired,
"that speak in the Person of God; but that
"it is God that speaks; as much by their
"Mouths, &c. as ever he did by the Pro-
"phets of old, nay, as ever he did by the
"Mouth of *Balaam's* Ass.

A Man had need sure of a good Moral Stomacher, that can calmly stroke down these provoking Sayings. The Charge of Non-attendance, &c. is *gratis dictum*, and utterly false; for many that he little thinks of, have attended constantly from time to time, to watch their Motions, as occasion served; though they were very sick and weary of that Piece of Pen-nance, yet they resolutely persisted, and held out, the more fully to satisfy themselves and the World. I suppose nothing passes with

him for Patience, but what's accompanied with some Fruits of Success, in turning Profelyte, and owning the Cause; or else what runs out at full length parallel with his own well-extended Stupidity.

What a horrid Comparison does he make between a Pack of Vagabond Impostors, and the ancient Prophets of the Lord of Hosts? I call them so, as authoriz'd so to do, by the Proofs fairly made out against 'em, testified upon Oath before a Magistrate. When he had said thus much, what need had he of mentioning *Balaam's* Ass, but that he seems to take a peculiar Delight in mustering up any odd Passages relating to the Behaviour of the Prophets, on purpose to favour the Pedantick Gestures, antick Postures and Grimaces of his little Pretenders? This String they are all ever harping upon, as if it made more Musick in their Ears, than all the weighty Truths of the Gospel; tho' they know they expose those things to the Grin of wanton Wits (who, like Flies, delight most to suck Sores) and get not one Inch of Ground by it, in the Judgment of thoughtful Persons. What will this vain confident Man be able to say for himself? How will he be able to look the Christian Part of Mankind ever in the Face, without the highest Effort of Impudence, if after such a prophane, blasphemous Comparison, the critical Minute of his own Appointment, to decide this Matter, appear to the utter Confusion of his Cause and Hopes? To suppose this, is no begging the Question; because every intelligent Person has good

Proof of what is likely to come, by what is past already ; of which he was once as confident, as he is of any thing to come ; and yet all has hitherto fail'd them, as I shall prove upon a fitter Occasion, a little on. Methinks his Heart should tremble for his own Fate, as he pretends, *p. 43.* it does for others ; when that Turn of Divine Mockery he discharges upon others shall turn short upon himself, and prove a Part of his own Calamity.

He gets into his Altitudes, *p. 44.* and talks like a Mathematician, or an Inhabitant of another World. He tells us of *drawing Two Lines from the Sun to the Mountain and to the Mole-hill*, which wou'd not perceptably differ in Length at all one from the other : By this Comparison (and you know how good he is at them, by the Justness and Fairness of one but now represented) he insinuates the little Difference there is between the *Simplicity of a Clown, and the Parts and Learning of a Doctor, when weigh'd with infinite Wisdom.* I confess the Comparison is true and natural, but I see no Necessity of mounting so high for it : He has not told us in what Position the Sun must stand for this Operation ; whether it must be in a Vertical or a Horizontal Point : But let that pass ; for the true Use of all consists in a proper Application of it to mortifie our Pride and fond Conceits of our selves and Attainments. Can any Man think this Gentleman believes as he writes ? Does the Mole-hill keep a just Opinion of its Dimensions, while it swells in Thoughts as big as a Mountain ? And then attempts to thrust its Head above the Clouds, and give Law to the Eternal Jeho-

Wah ? Does proud, sinful Dust repute it self but really as the Dust of the Balance, while it flies in the Face of its Maker, and tells him, He shall neither be God, nor act as he pleases, nor inspire his ancient Prophets, if he don't the new Pretenders? I have just prov'd how he has pawn'd the Credit of the old Prophets, to support the New; and what's all this for, but to support the little Idol called *Self*, and some idle Whimsies it's so big of, that 'tis in Pain till it be deliver'd? O profound Humility! O wonderful Self-Abasement!

I'll give another Specimen of this Nature, p. 50. He has these Words, 'Indeed to suppose that such a Seeker should be left in Delusion, is in effect to suppose there is no God. Then argues from the Goodness of God to inforce his Conclusion. In the Paragraph preceeding, the Course of his Argument supposes a Man in this Case under the Power of several good Qualifications; which amount, in short, to real Sincerity. But when he comes to apply it to the Matter in hand, he manifestly supposes himself and his Fraternity to be included; or the Force of his Argument is utterly lost. No Man need question, but as Sincerity is most acceptable to God, so he will not suffer it fatally to mistake: But then the Grant of this Proposition is of no Service to his Design, unless it be apply'd to him and his. Now I think it a very bold and daring Expression, to hazard the Supposition of the Being of a God, upon any Lay whatever; because none can be equal: And he shews little Reverence and Respect to God, who at every Turn is ready to stake down his

being to support the Honour of his own Sincerity, or of any Party of Men whatever. But when Persons manifestly, under the Power of Delusion, talk at this rate, such as have their Eyes open must needs hear it with great Concern. God is as surely good, true and just, &c. as he is; but will any dare to ungod him, and nullifie him in their Suppositions, if he dispropheet their wild Clan, and refuse to favour their bold Depositions? Must not God be God, unless he'll put to his Seal to their Undertaking? Unless he exert his miraculous Power to support their waking Dreams? Good God! what Work is here made for the Actings of the least Spark of Reason and Conscience, when the Force of Opium is spent, and the sleepy Fit is once over!

He pretends to apply himself to answer some Treatises written against his Prophets: In Conformity to that Project, p. 51. he falls foul upon the Author of the *Reply*. He upbraids him 'for his new Way of Arguing; or rather, Insinuating, by asking Questions, which he would have taken for granted as Maxims: This he calls so unfair a Way, that in many of them it deserves no other Answer, but a Denial.

I shall no further interest my self in the Quarrel between him and his Antagonists here or elsewhere, than to expose his Method of unfair Arguing; his unnatural Deductions and Conclusions; his pretty *Salvo's* and sly Insinuations; his cunning Preteritions and silent Reserves; and, in short, his Retreat to all the sculking Holes and Shifts that a bad Cause can require, or Trick and Evasion can suggest.

gest: A Proceedure that too plainly indicates that he contends more for a Party than Truth: that he had much rather stop his Adversary's Mouth with Scorn and Clamour, than Strength of Argument: That he designs to make a Property of his Reader, and force him to believe what he says, meerly upon the Authority of a scornful Air he affects to put on. And when I have proved this Charge, let it stand for a Memorandum of his Ingenuity.

I think a Man may advance Theorems, without warranting them for Mathematical Demonstrations; and assert generally receiv'd Opinions, without obtruding them upon any one's Belief, as uncontestable Maxims, that few, if any, oppose. Many things generally pass for Truth, that yet are far from being received as Maxims: Among which Number may pass those Sayings of the Author of the *Reply* he has cited p. 51. where any may see the little Reason he had to call them what he does, or find fault with them, for what only they seem really design'd. His Carping at the interrogatory Method they were usher'd in with, and declaring it new and insinuating, is only to win upon the Credulity of his Reader, and declare his own Weakness; for it is an usual Way among the most approv'd Authors: And I'll give him Specimens of as many as he pleases, if he think fit to lay any Stress upon it. None sure will attempt to traduce and ridicule, as novel and impertinent, any usual Methods of Reasoning, but such as are very full of themselves; who reputing their own Attainments singular, suppose they have Authority enough to dictate new Laws to the World


World, and check-mate the Reason of all Mankind.

He says, p. 52. ' God never forsakes any till they forsake him : And that it is more than can be done to give any one Instance of the Long-suffering of God to those who should presume to speak in his Person.

I suppose he would have it taken for granted, that he who pricks up his Ears at every new Buz of Prophecy, and runs along with the Vogue of every pretended new Dispensation, does not forsake God (though he turn his Back on him, and his Ordinances, to follow the Capricio of his own Humour, or Inventions of Impostors ; though he has been warn'd often of them by God himself, and might have many pregnant Proofs of Imposture or Delusion, were he faithful to his own Observations, and the Occasions Providence again and again puts into his Hands for his Conviction.) I say, could all this be proved no Forsaking of God, he had talk'd Sense. But when every Part of the Supposition is just the Reverse, I shall not ask his Pardon, if I tell him plainly, he tempts and provokes God to leave him to make the best of his wilful Delusion. As for the Instance he demands of God's permitting any to usurp and abuse his Name and Person, to speak in them: Let him turn to the Account of all false Prophets, Sacred Writ abounds in ; and what else is left upon Record in History : But to gratifie him more particularly and emphatically, (though the critical Hour be not yet elapsed) let him look to the 25th of May, and remember that while he has Breath. In the mean while I wou'd ask him,

why God suffer'd Miscreants to insult his Beloved Son upon the Cross, and Himself in that tremendous Manner we know he did, without breaking forth upon them in Acts of immediate Vengeance? If he won't allow these Interrogations as Arguments, serious Persons will: And if he won't answer, I will. All is owing in these Cases to the amazing Long-sufferance of the ever-blessed God, who seldom sends Fire from Heaven immediately to consume his impudent Foes, though our weak, angry Spirits are often too hasty to call for it. God may seem to have Leaden Feet in the Execution of his Judgments, but bold Offenders will find at last to their Cost, that he has Iron Hands to crush them the more effectually, when they shall pay dear for his abused Goodness and Patience, which will leave them utterly inexcusable and confounded. The Judgment inflicted on the Seven Sons of *Sceva*, is no Argument to prove, that God suffers none to speak in his Name falsely without an immediate Retribution of Vengeance, any more than the Infliction of some strange Punishment upon some insolent Offenders, in the very Act of their Wickedness, is an Argument to prove that he lets none pass that offend in that kind without immediate Animadversions. God has wise Reasons, no doubt, when he strikes or forbears Rebels; but as such short-sighted Creatures as we are, can't dive into the Reasons of the Measures he may pursue very variously, so we can draw no general Rule how he will act in these Matters; and therefore it becomes us to be modest and silent, without determining any thing rashly on these Occasions.

He demands, p. 53. ' Does the Hypocrite
' assume the Person of God ? On the contra-
' ry, he wears God's Livery, he honours Re-
' ligious ; he shews outwardly, that he values
' it, though he cannot, through Interest or o-
' ther Worldly Ends, come over to the sincere
' Practice of it.

I wish I could say some grosser Hypocrites
did not assume the Person of God. Some
have had the Confidence to pretend to speak
immediately from his Direction and Influence ;
and I doubt not but a little Time will produce
an Instance, to what a prodigious Height of
Impudence humane Nature is capable of aspi-
ring to, even to that which few, if any, ever yet
arrived at, *i. e.* to presume to speak in the
Person of God. As to what he says farther
about the Hypocrite, (I suppose he means the
more refined one) all I shall reply is, That
what he advances, I fear, is too true, and it
will be Wisdom in us to apply such Truths
home to our selves ; and when they are so
clear, and of such Importance to us, it must
be our Duty to lay our Hands on our Hearts,
and seriously consider, whether we are not the
very Men. 'Tis very easie  blacken a Vice
in general Terms, and condemn it to the Pit of
Hell in a Third Person ; but it is the hardest
Thing in the World to apply it close to our
own Hearts.

Holy *David* was strangely tardy this way ;
and the Instance of his Frailty in this kind is
recorded for our Instruction, to promote a Jeal-
ousie over our own Hearts. He condemn'd
himself and his own Crime most vehemently,
while he heard the Prophet represent it na-

abolically in the Third Person:
 2 Sam. 12. 5. *As the Lord liveth, the Man that
 hath done this Thing shall sure-
 ly die.*

I have heard, some of the pretended Prophets have made bold to assume *Nathan's* Office, and use his Freedom to point at some among themselves, as guilty of Covetousness; but I hear nothing of the humble Voice of *David*: *I have sinned against the Lord.* There is a Voice indeed as loud as a Trumpet, which *Pharisees* used to sound before them; viz. that this Party has generously bound himself for a considerable Sum, to support the Credit of a poor Brother: and all the hurt I wish the charitable Undertaker is, that he may now freely breath a Vein, and so procure a more christian, healthy Constitution.

He demands again, p. 53. A true logical Definition of this word Delusion; and makes many charitable Reflections, and egregious Conclusions, to very trifling Purposes, which I pass by.

Did I not know him to be a very super-critical Gentleman, it's possible I might give him a Logical Definition in the form of a Syllogism; but for fear it shou'd fall in Bocardo, and he shou'd smell something amiss in Mood and Figure, I chuse rather to give him a lively Description of it by a pat Simile. All porous spongy Bodies imbibe Liquors to a Plenitude: but still the imbibing Faculty has a *nè plus ultra*. For instance a brown Toft, well foked in Ale, swells, and struts, till it can receive no more Liquor of any sort; but squeeze it well, and you may impregnate it afresh, with

any useful Liquids. The Prophetick Tribe are like this Tost, particularly the honest part of them: their Brains are so impregnated with the Notions of the prophetick Spirit, they think themselves possess'd of, till they are fuddled, and so over-flowing-full, that they can receive nothing from Truth to undeceive them; till some humbling Providence squeeze them soundly, and then it's to be hoped there may be found among them, some Amplitude, and Receptivity for Truth. This I take to be the nature of the present Delusion.

P. 53, 54. he asserts, ' That God does not desert his Children for Sins of Infirmary: ' no, an earthly Father does not. Therefore ' this is greatly unworthy of God, to charge ' him with such a readiness to desert his Children, even the best. It cannot be but for ' great Sins; — for if such come to fall away, and they must, in high Degree, to be ' deserted of God; *it is impossible for them to be renewed again to Repentance.* So that this Paragraph, and a great deal more *ejusdem farinae*, ' is but mere trifling; the Propositions are ' not true, nor the Inferences fair.

Most Divines agree, That God justly may desert a Soul for Sins of Infirmary; and some say he actually does, and that even the very best of his Servants, for very gracious purposes; to humble and prove them: and this seems to be the Case of *Job*. God himself gives him the most perfect Character, and yet he that impartially reads his Complaints, will find he was deserted by God, as well as under other Sufferings. If this Gentleman were not a Person of more than ordinary Assurance, he

wou'd ne'er, Dictator like, so dogmatically advance his own private Opinion, in defiance of the concurrent Suffrage of so many of his Betters, both for Learning and Piety; nor value himself upon a few pert, scornful Sayings, which shew neither Wit nor Manners. Farina at any time, is as good as Chaff. He may look big, and value himself much upon his *March-eruptions*; but I doubt not, but *May-blites* will spoil the knitting of his Summer-fruits; and thrivel all his blooming Hopes, and make them the Sport of Winds; even like the Chaff which they drive away.

He does not seem to understand the Notion of Desertion, or else he studiously endeavours to confound it. Persons that pretend to overflow with Consolation, and to be frequently under the Transports of Extatick Raptures, must know little Experimentally of the nature of Desertions, and no wonder then they sometimes talk without Book. He in the same Page tells us; 'None dare to say, that *David* was 'deserted of God, for those many Months that 'pass'd between his Sin and his Repentance 'of it. God may hide the Light of his Countenance, and, in Fact, does it, to many holy 'Souls, without Provocation, but for other 'wise Ends; and yet not withdraw his everlasting Arm.

Very well! According to his Notion then, there's no Desertion that deserves the Name, but what is Total; that cuts off for a time at least, all Influences of Grace and Comfort. He said before, God did not desert his Children for Infirmities; here he owns he does, without Provocation. Either then he contradicts himself.

self, or else allows of no Desertion, but what is for a time, total; which is a crude, singular Opinion. In this sense, I suppose him to assert; that none dare say *David* was deserted, between his Sin and Repentance. But who ever supposed any such thing? All agree he was, in the usual Sense and Acceptation of the Word, Desertion; *i. e.* as consisting in a Suspension of Divine Favour, and a with-holding in great Measure of the quickning Influences of the holy Spirit, though not absolutely: The 51 *Psal.* clearly proves all this, as do many more Psalms.

He concludes with an Argument, as full of Ingenuity about Mr. *Mason*, declaring he was not *sui Compos*, then charging him with a long &c. I wonder he has the Face to alledge this as a Plea, when he knows it was the Case of one among themselves, A *quoad hoc* is usual in matters of this Nature, and if all under such Circumstances, are really mad; I know many at this time, that are fit only for clean Straw, and a dark Room. By this time I hope he may see, *that this of Mr. Mason*, is more properly brought in, for an Instance in this Case, than a Tale out of *Æsop's Fables*.

'Tis one part of this Gentleman's just Character; that he can give things an artful Turn with his Pen, and start plausible Objections; rather than carry on an Argument with clearness and Cogency. Had he been zealous for Truth, and fair in his Arguments against the Author of the *Reply*; he had then shewn it, by taking notice of, and answering those Papers that Author referr'd to, and demanded an Answer of; especially as to those two Ma-

terial Points, viz. how far evil Spirits may be supposed to have a share in matters relating to the Controversy in hand: And to purge one of his Prophets from the black Imputation of Shuffling and Prevaricating, in several notorious Instances charged home upon him, in the latter part of the *Appeal*. I say, had he been fair and candid, in the present Subject, this shou'd have been his Method; and not Lapwing like, to flutter as far off as he cou'd from his own Nest, to amuse People with a little empty Prattle.

He falls now most unmercifully on the Author of the *Caveat against new Prophets*. For the same Reasons I gave, for passing over the Subject of Prophecy, I shall wave another about Christ's Reign upon Earth, here discuss'd. I ne'er found any Schemes advanced of that nature Satisfactory; however, I'm morally certain; that these Pretenders are not its Harbingers. I omit to take notice at present, of the scurvy usage he gives the Author of the *Caveat*; intending to resume it on a fitter Occasion.

P. 73, and 74. He charges a black Crime on the Author of the *Caveat*, in the following Expressions; ' I am fearful of nauseating the Reader with this Author; and so I shall, upon this head, bring him forth but this once: and it is to charge him with a Crime which others may put a Name to. I refer the remainder of the Paragraph to the Reader's Perusal, it being too long to transcribe.

One wou'd think by his Discourse, that he was under the Operation of a Pucative; and that he had the Author he quotes in a String, like

like a dancing Dog, to be led forth to make Sport at his pleasure : but no more of his haughty Temper here, we shall see enough of that hereafter, his Veracity now falling under a shameful Censure. Under the form of hypothetical Terms, he insinuates with great positivity, the truth of a Fact, that in reality is a most notorious Falsity, both in the Nature of the thing, and all its Circumstances. He mentions the Party there concern'd, as under an immediate Arrest of God's Judgments, a little before predicted : He asserts the Party *own'd it to be a Judgment from God, which still continues, and rather increases than asswages.* After all this pudder, this was nothing but an ordinary Accident, that often occurs ; nor was it thought or said by the Party to be otherwise ; and it went off gradually accordingly, as it's usual in such Cases. The time for the coming of the Judgments threatned, expir'd long before, to the shame of that Son of Thunder that utter'd them ; so that from beginning to end, this Story is a most scandalous Untruth : And whenever the Abetter of it thinks fit to put the Issue of his Cause upon the Credit of what he has here vouch'd for Truth, it shall be fairly prov'd against him. In the interim, let the World find a name for the Author of so base a Crime ; and make a standing Rule of his Faithfulness in this matter, to measure his Fidelity by in the rest of his Narratives.

I shall, on this occasion, give an Instance of their managery in Cases of the same Nature. A Person of Quality about the Town, had been threat- L. C. 3.
ned with severe Judgments that should fall upon him : The Party, many Months after, fell ill of a dangerous Distemper, which was represented to the prophetick Tribe as likely to be Mortal. Upon this surmize, they cry'd up the Validity of their Predictions, and triumph'd and rejoyc'd, as being confident of carrying their point by the fall of this Great Man. It pleased God after all to recover him, to the no small disappointment of this charitable Fraternity : But it seems they had a well-contrived Salvo at hand, *i. e.* they declared, that in the most positive Denunciations of Judgments to be inflicted on any, there was always imply'd a tacit Reserve, in
case

case Repentance interven'd. Accordingly they own'd the Honourable Party had humbled himself, and so God had restor'd him.

Now I'm upon this Subject, I'll take the Liberty to add an Account of some late Transactions among them, which will still more abundantly demonstrate the profound Charity of these Pretenders; and those other excellent and indearing Qualifications, that they suppose should recommend them to the World.

They pray'd and fasted, *March 24.* to procure the Effusions of Divine Vengeance on the People of this Town, which an Inspiration from *Anna Maria King* had assured them should fall *March 25.* They broke their Fast that Evening upon joints of Veal in *B--'s-Garden*; and expected to feed the next Day upon the sight of Vials of Wrath poured forth on this wicked, unbelieving People: They love, it seems, to Feast, as those do of the Calf's Head-Club, who can't relish their Meat well, without Blood in their Sauce. When the Day pass'd without Execution, and they found they could not fill themselves with the Fat and Blood of the Slain, they fell into extream Fits of Chagrin, as a hungry Wretch does at the loss of a plentiful Repast. When one of their main Sticklers was upbraided for the folly of his Expectation, his Answer was, This Message is from the Mouth of but one Witness. Immediately after this failure, some more of the inspired asserted in their Extasies, that the Judgments would fall in *March*, notwithstanding the Month was so near expiring: Upon this, the stout Believer said to one that questioned the Event; That he as really believed it, as he did in God. And I'm apt to think there might be some truth in what he said: For he that really believes in God, will not so easily be perswaded to pawn his Faith in him, to support the Credit of a Romance, which he found to be no better nor worse, but a Day or two before.

Halt Reader, make a pause, and consider: Enquire whether these be Facts; if so, suppose if you can, that such Men as these come from or can lead any to God? Can such as wilfully affect Falshood, that fast for Strife, and pray for Confusion, Blood and Vengeance, be in-

inspired by the blessed Spirit of God, the Spirit of Truth, Gentleness, Love and Meekness? Sooner may you make the Poles to meet, than reconcile these Contraries. We are told by Truth it self; That in the Mouth of two or three Witnesses every *Mat. 18. 16.* Word shall be established. What can we think then of such as will not be determined by more than Three, tho' of their own chusing?

This Party of Men behave themselves in this respect, as if they came of the Race of *St. Paul's* Barbarians; who when they see a venomous Beast hang on any Man's Hand, say among themselves, no doubt this Man is a wicked Unbeliever, whom Vengeance suffereth not to live. But when they see the Beast shook off into the Fire, and after looking a great while when he should have swollen, or fallen down dead suddenly, they see no harm come to him; they change their Minds, and say, he is a godly Penitent. They often have represented the Nature of their desolating Judgments, to be like some of the Plagues of *Egypt*; and their Midnight-Cry, to be like the *Egyptian*-Cry at the slaying of all their First-born. But still after the plague of Disappointment has swept away the First, Second, and Third-born of their Hopes, their Hearts seem harder than even *Pharaoh's*; for they will not yet dismiss the People, nor let them go to serve the Lord their God, as he has appointed. This was the Fate appointed this City by our Prophets Predictions, which were to have been fulfilled long since. But Thanks be to God, tho' our Sins are Great, he has not permitted any thing of this Nature to happen; nor the Fire from Heaven lately threatned, to descend and consume us. God's Thoughts and Mercies are not like Mens, whose Spirits are waspish and impatient. Let us ever chuse then with the Royal Prophet, to fall into the Hands of God, rather than Mens, who are Lyars, and their tender Mercies, Cruelties. But to return.

He tells the Author of the *Caveat*, p. 74. 'If this Dispensation be of God, he must own he is fighting against him; and he cannot say, that it is not possible for it to be from God. If there be one undeniable

' Mark

' Mark of the Finger of God in it, he is gone, tho' there should be a hundred dubious ones.

Smart Argument indeed! Wonderfully strong and conclusive! however it's more modest than usual, tho' less cogent, since he does not stake down God's Being and Truth to support his own Fancies; a condescension that all real Christians must take well at his hands. I think this hypothetical way of Arguing is more justly censurable, than that he found so much fault with in the Author of the *Reply*. His Practice, it seems, declares this to be his Maxim: To give his Adversary no Liberty, but to take what himself pleases: To tie up the Hands of all he has to do with, by critical unprecedented Rules of his own devising, and give himself all the Elbow-room imaginable. This by the way.

If now the Dispensation he contends for be not of God, who can he think then that he is fighting for? Can he say that it's not possible it should be from God's grand Enemy? *If there be one undeniable Mark of the Cloven-foot, he is gone, tho' there should be a hundred dubious ones.* If there be any strength in his Argument, the supposition on both sides must be equally strong, but not the Danger. I grant that fighting against God is equally dangerous, with contending for Falshood and the Devil; for they are in effect the same thing; since none can do the one, but they must effectually do the other. The real difference then of the Danger must lie in acting against stronger or weaker Reasons and Convictions, which must ever determine a Man in these Cases, if he'll act sincerely. The matter then in short must be brought to this Issue, *viz.* which Party has clearest and safest Reason on their side; they that adhere to the New Prophets, or such as keep to the ordinary Rules of his most Holy Word, which none dare deny to be a sure way to Heaven. What has been a safe and sure Way thither, must still be own'd to be such; and the most our Innovators can pretend to is, that their Dispensation is a more full and clear way. But alas! what serious thoughtful Person, that truly lays to Heart the massy Concerns of Eternity, would leave a sure beaten Path, to traverse unknown ones upon the Tops of high

Mountains inviron'd with Precipices, where if a Foot slip, he must expect to perish? Shall the fond Conceit of being a little nearer the Clouds, than some humble Pilgrims below in the Vale seem to be, induce a Cautious Person to make this Venture? Such as keep close to the Word of God, may be confident he will fulfil his Promises to them. Neither God, nor any reasonable Man, will desire any to act but according to their Convictions: Now the Prophets have given us no Seals of their Mission, but what manifestly have appeared forged, and consequently we have nothing to work up a Conviction in their Favour. I instanced just now in some matters of Fact, and there are many more upon Record, that might convince any impartial Judgment, that this tricking, falsifying, blood-thirsty Generation, are not sent, nor own'd by God. I'm verily perswaded, the more candid of them begin to be convinced in their own Consciences, that matters are not right: But then, alas! they suffer themselves to be confirm'd again, by such among them as are more cunning and obstinate. But let those positive soaring Sons of the Morning, that pretend they have still such invincible Light in their dark Lanthorns, consider, that their Days of Darkness are coming on apace, when (if there be any Honesty in them) they shall censure their own wilful affected Folly, it may be more severely, than ever did any of their greatest Enemies; reputed by them as such, only because they have told them the Truth, very disagreeable to their heated Imaginations.

Page 75. He threatens us speedily with a farther Examination: And declares, 'That for some particular Reasons' this that is now published could not be any longer delay'd till the rest was ready.

I think he need say no more than he has, to Eternize his Fame. Posterity may acknowledge it self indebted to his Elaborate Labours, which may stand as a Chronicle to future Ages, to demonstrate what is possible to be said by Men of Craft and Confidence, for a most notorious Error. I shall not presume to give my poor Advice to a Master of Politicks: Time will discover to him and all Men the Stock of his Prudentials. To

speak in his own Language, (which I know ever best
 pleases him) *He has pass'd the Rubicon: He has thrown*
away the Scabbard; and now, omnia armis agenda sunt.
 By this time it's possible he may be in a Passion; but I'm
 confident such a shred of Greek or Latin will prove a
 tempory Relaxation at least to his Fury, especially when
 it's one of his own chusing. No Stock-fish was ever worse
 beaten, than was he lately for delaying: and therefore
 it's very probable the Gentleman will continue his Exer-
 cise, lest P----- suddenly make Mummy of his Compo-
 sition. These are I confess weighty, saving Reasons,
 and most powerful Springs of Action.

P. 75. He owns a standing Rule in the Explication
 of the Scriptures, and bids us remember it, *i. e.* ' That
 ' when two Texts do seem to contradict each other,
 ' there must such a qualified Sense be found, for one
 ' of them, as is warrantable from Scripture, as can
 ' make them consist together, and as will not impeach
 ' the Truth of the Author of those sacred Writings.

There are many excellent Rules, not only applicable
 to this head of Argument, but many others, which, were
 they observed, wou'd put an end to many perplexing
 Disputes. There's a vast Difference between making of
 a Rule, and the observance of it: between declaring its
 usefulness, to such and such Purposes; and the real Ap-
 plication of it to such Ends and Uses. The Rule this
 Gentleman has mention'd, must be allow'd a very good
 one; but in his Application of it to some Particulars en-
 suing, he makes a mere Snare of it, to deceive incauti-
 ous Readers, and indeed quite perverts the genuin De-
 sign and natural Use of it. The more effectually to ac-
 complish this End, P. 76. he lays down some Distincti-
 ons relating to the nature of Predictions: Some whereof
 ' he calls Promissory; others, Denunciatory: others, De-
 ' cative, or Testimonial: and lastly he tells us, there are
 ' also Predictions Arbitrary, I had almost said Decep-
 ' tive.

His grand Contrivance in hammering out of these Di-
 stinctions, is to accomodate them to his new-fangled
 Schemes; more peculiarly, to support the Notion of
 Deceptive Predictions. In times past, particularly at

the first Discovery of the new Dispensation, they warranted the Legality of their Pretences of that Nature, upon the Veracity of their Predictions: they pretended to none of these Classes of Distinctions, but ever appeal'd to the Verity of the Event, as answering what was Predicted, to prove the Divinity of their Mission. After repeated Disappointments of their own and others Expectation, (not one single Event ever happening, that they can fairly prove, which answer'd in any Degree to the nature of the Prediction) they made a Virtue of Necessity: and we have the Epitome of Art, and may see what that can do, to help at a dead Lift, and support in an Exigency, by the nice Contrivance of this Gentleman's Distinctions. I'll for once appeal to their Consciences, where there are no Witnesses, but God and themselves; whether they did not once (at least some of them) expect former Predictions to come to pass, as infallibly, as those they call Decisive or Testimonial now? I can't extort a Confession from them, but urge them, as in the Presence of God, to answer this Challenge to themselves now, as they'll hope to do it with Comfort to their own Consciences in a dying Hour, and to the great God, at his impartial, enlighten'd Tribunal. And if our worthy Knight ever put out his second Part, I shall expect his solemn Answer. I hope the Inferences that may be made from a Concession, in favour of what I have declared to be truly fact, (so far as Mens Words and Actions can be supposed the Index of their Minds) will by no means prove a Temptation to any, to forego the real Sentiments and Convictions of their Hearts, merely to support a bleeding Cause, that is every Day gasping for Breath: God forbid they should, or that I uncharitably should suppose they will: let us then wait for their final Determination. To go on.

To call a Prediction Arbitrary, and Deceptive, makes a Man look as if he set up for a Despotick Power, in Arbitrary Expressions, and Deceptive Sense. To coin new Distinctions, &c. and to expect that the learned World shou'd receive them, requires a great Reputation and Authority, and none but such, as suppose themselves so qualify'd, wou'd I think presume to advance them.

This Gentleman has taken no small Pains to shew himself the Oracle of Learning, (as I shall shew in due place) and therefore I shall no farther dispute the Liberty he takes, lest he shou'd think I envy'd him, what I neither pretend to, nor desire.

What I wou'd press farther on this Occasion, is : That whatever Men permit of this Nature, yet none, I think, are willing to suffer an Invasion on the Property of their Reason, by Men of the greatest Character. What does this Gentleman mean then, when he talks of Deceptive Predictions, of which he owns the holy Spirit of Truth to be the Author ? Can any Man, touch'd with a just concern for the honour of God, suppose any Shadow of falsity or deceit imputable to his holy Spirit, who is essential Truth and Purity ? *Let God be true, and every Man a Liar.*

Some Predictions include in them a tacit Condition, unknown it may be to the Prophet, or the Parties concern'd in it ; and yet upon the fulfilling of that Condition, the Prediction deliver'd in a positive Form, may not have an answerable Event, but still the veracity of God stands firm and unshaken. This is evident from the Case of *Jonas*, and the *Ninevites*. Men do, or may know something of God's Will, and their Duty to him : If they comply and obey, he'll infallibly make good his Promises to them ; if they rebel, he'll most assuredly execute his Threats. God is as tender of his Promises made in his Word, as he is of any Minatory Prediction made by the mouth of his Prophets. Had God consumed the *Ninevites* by Fire from Heaven, that really repented, his faithfulness had not been impleadable merely on that Account ; because temporal Deliverances are not absolutely promis'd to true Penitents, any farther than God thinks fit graciously to indulge them, or for other wise Reasons best known to, and worthy of himself ; yet he usually bestows temporal Deliverances on such. It's true, had not God saved the Souls of the truly penitent *Ninevites*, upon the supposition of their temporal Destruction ; something might reasonably be objected against his Veracity. Men therefore knowing the Terms of God's Favour and Displeasure ; if he summon them

to Duty, by a positive Threatning, they have Encouragement to comply, whereby they secure their better part, and have sufficient Grounds of hope, that perhaps God may be pacify'd, and avert his temporal Judgments. God ever acts consistent to himself, and Word, tho' often seemingly otherwise to our narrow Thoughts, and shallow Capacities. *He gives no Account of any of his Matters; secret Things belong to him, what's reveal'd, to us.* He has those secret Reserves we cannot Penetrate into; those Heights we cannot reach; and those Depths we have not Line enough to fathom. *Can we by searching find out God? Can we find out the Almighty to Perfection?* There's a Day coming in which he'll fully Vindicate himself in all Points to the World: in the mean while let the Majesty and Authority of those Expressions, keep us Modest and humble: and prove an Aw upon our needless Curiosity, and bold Determinations concerning any thing that may but seem to reflect the least Dishonour upon any of God's glorious Perfections. But above all, let him that loves his own Soul's Peace, and eternal Salvation, dread to build his new Hypothesis, or Dispensation, on the Ruines of God's Sanctuary: to stake down any of the divine Perfections, to support the Credit of any humane Devices, tho' appearing under the greatest Semblance of Truth.

There are several Predictions in the Scriptures, whose Events seem to be of a very ambiguous Nature: And some that spring many Difficulties that are not easily accounted for in the Solution; some obscure Accounts of things may contribute to increase them, which God for wise Reasons may permit, to exercise our Faith and Humility: but we wretchedly pervert such Designs, if we make them the Nurseries of our Pride, that vents it self in bold Determinations, intrenching on the purity of God's Truth; an Attribute so infinitely dear to him. To return.

He tells us, *p. 78.* That God's first Denunciation made to Man: *In the Day thou eatest, thou shalt surely die,* was not understood by the Devil, &c. in the sense God chiefly intended it. I wonder how any Man dare so positively determine of Matters so much beyond the Sphere

of his Capacity. But tho' he will needs suppose the Devil such a Block-head, yet when he shall see clearly how many Months this Block-head has choused, and made an errant Fool of him, in prompting him to Sacrifice his Reputation to an obstinate Humour; he may possibly have a better Opinion of his own weakness, and the Serpent's Sagacity, and repent of his Presumption at his leisure.

He runs to the Authority of Bishop *Stillingfleet* and *Grotius*, as to a perfect Asylum, *p. 82, 84.* though at another time, to serve a turn, he runs Reason and Learning down to nothing, whenever it calls in question the Prophetick Spirit. Quotations are easily turn'd and perverted from the design of the Author, to support the Cause of any Sophister: Thus Men are made to say any thing, even what they abhorr'd. I need not now call in Question the fairest of his. Sufficient it is to my present Purpose, that whatever different Opinions learned Men may have, about the nature of Predictions; yet I'm confident none yet ever asserted, that falsity in the Event, was ever a proof of true Prophets; especially when they themselves appeal'd to the Verity of the Event, as a grand Testimonial of their divine Mission. This his Party has done, over and over: And it's in vain to patch up this Breach, with the rotten Notions of deceptive Predictions; since the very Nature of Prediction implies Truth in Event. Now Deceptive Truth, is in effect downright Falshood; and Falstiy and Truth about the same thing, at the same time, is *Contradictio in terminis*. His Decisive Predictions, by which he pretends to be determin'd, in reality I think I may now prove Deceptive Ones; however, I question not to do it in a few Days more; and then it will appear, that all his critical Distinctions were merely forced by Art, and contriv'd to breed Confusion, and gain time by tracking Delays.

I mention'd a little above what Events they expected, Fasted and Prayed for in *March*: it can't easily be imagin'd, that these formal Transactions were only calculated to bring to pass Deceptive Predictions: it's true they have notoriously proved such; but no doubt they reputed them to be of another Nature, when they en-

fer'd upon their solemn Devotions : the best therefore that can be made of this Matter, in their Favour, is, that they themselves can't distinguish between Deceptive and Decisive Predictions. With what Face then can this Gentleman presume to tell the World, what are so, and what are not ?

But how can we wonder to see one make bold with Men at this rate, while he dare torture and wiredraw the Word of God ; and banter and make sport with his ancient Prophets ? This he does to support the Credit of the antick Gesticulations of his Pretenders ; and to make good their Claim to real Inspiration. Ho! useful imploy ! Rare Entertainment for Wit, Parts, and Learning ! See what sport he makes with the Prophets, *p. 43.* for I dare not make bold to repeat and descant upon it : only shall observe, that as he often abuses Scripture, so what he says of the Prophet *Isaiab* there, is not warranted by express Scripture, but is a jocular Inference of his own Devising. The Prophet did not walk bare, as he represents him in all probability : however, he has no sure Grounds for such a peremptory Conclusion ; much less to introduce it, in such a jocund, ridiculing manner, as any that turn to the place may see he does. It seems too indecent and scandalous a Posture for a Prophet to appear in : and scarce to be born for the space of three Years, in variety of Weather : A Day is put for a Year in some Prophetical Places of Scripture ; but a Year is never, that I know of, put for a Day. To walk then thus naked so many Years, seems too Shameful and Dangerous to suppose. It's probable he walk'd without his upper Garment, as Captives used to do, whose Case he was to represent, as appears from Verse 4. of the 20th Chapter of *Isaiab*. The word Naked is used, when the Party appear'd but in part without his Garments. Thus *David* uncover'd himself when he danced before the Ark, *2 Sam. 6. 20.* Men are said to be naked when ill-cloathed, *Job 22. 6.* And when but in part, as Mourners anciently appear'd, *2 Sam. 15. 30.* These may be allow'd rational Conjectures at least, that *Isaiab* did not walk bare, as this Gentleman positively avers he did. And this he does perfectly to serve an Hypothesis, to

gain Credit to the new Agitators ; though I'm satisfied many Men have had their Backs bar'd to shove a Cart, for a far more venial Crime than that the *French* Pretenders have committed : And I doubt not, but all judicious Persons, in a very short time, will be convinced of it. It has been the Opinion of some, that if an able Artist had scarify'd the Shoulders of these *French* Pretenders, he had long since cured the Convulsions of their Heads, Limbs, and Diaphragms. Some I know repute all their Agitations, voluntary and habitual ; but for ought I know there may be something in them Supernatural. When any by Trick and Falshood invite the Master of the Black Art, I doubt not but they may soon commence Artists, somewhat above the Power of Nature, and yet neither they, nor others, shall readily perceive it. Proper Methods used in time might have prevailed ; nor do I think the Distemper now incurable, tho' complicated and inveterate ; for rough, resolute Methods are of known Efficacy to break the power of confirm'd Habits : and I'd hope that Evil Spirits can only work upon Volunteers. There are many other Scriptures that this Gentleman perverts : And if any would compose an *Index Expurgatorius*, on purpose to rescue the Texts he has done Violence to, by false Glosses, &c. he might do God and Man Justice : And such I hope will consider of it, to whom that Province properly belongs.

I shall now consider, upon what a weak, uncertain Foundation this learned Gentleman builds his Arguments, to convince the World his Prophets are sent by God. Page 9. ' He owns some at the first opening of
' their Mouths in Inspiration, are as it were drunk with
' the Spirit, so that they will speak three or four Hours
' together ; and as they think, all under Inspiration ;
' when this falls out, the Spirit in the rest of the inspired
' present, does immediately discover it, by their more
' than ordinary Agitations, their publick Warnings, and
' their Prayers in behalf of the Person so inadvertently
' offending.

I think his first Expression is no where favour'd in Scripture, and is only applicable to such as are intoxicated with a Spirit of Error. I suppose he may allude to

an Expression of the Apostle, *Eph. 5. 18. Be not drunken with Wine, wherein is excess ; but be filled with the Spirit.* I suppose the Apostle here means, more the Graces than the Gifts of the Spirit. The new Pretenders are fonder of the prophetick Gifts, than the sanctifying Graces ; and since they lay claim to such a plenitude of the former, in their new Beginners, how comes it to pass that they are most subject to err and mistake ? The natural effect of redundancy, is stronger influence, which in the case before us, should end in greater Clearness and Perspicuity. Where there are such immediate liberal Effusions of the Spirit, we may reasonably suppose, as quick and full an Organization of Mens Capacities for a suitable receptivity. And by what parallel instance from the ancient Prophets, can they prove that a plenitude of the Effusion of the Spirit, had ever any such erroneous Effects ? Indeed this new method they talk of, seems contrary to what we find it was formerly. God so spake to *Samuel* at first, that he knew not that it was the Lord : And it is said, *Judg. 13. 24, 25. of Sampson, That the Child grew, and the Spirit of the Lord began to move him at times :* This seems to intimate, that the Motions were gradual and progressive ; not violent and instantaneous. And they themselves have own'd, on other occasions, that the Spirit's procedure has been more gentle and sparing ; and *P-ge* was, and is, I believe, to this Hour, a standing instance of it.

But if all this was otherwise, and as they represent it ; at what great uncertainties are we left by their own Concessions ? Extraordinary Agitations, Warnings, and Prayers of other inspir'd Persons, notifie these mistakes : Very well ! but was not these Novices once as subject to Error, as those they now pretend to correct ? What proof do the most consummate of them give, that they are under an infallible Direction ? Don't cross Events to their most assured, decisive Predictions, frequently baffle their Pretensions ? Where were their Warnings, when they communicated a notorious Spirit of Error to their *Birmingham* Profelytes ? Where then was their Gift of Discerning of Spirits ?

● I should now shew how contradictory this Gentleman is to himself; but I have neither time nor room to do it as I should; I shall therefore briefly touch upon two Points, and leave them and many more to be discussed by such as have more leisure. What I have taken notice of, is but as the First-fruits; a plentiful Harvest is still behind; and I hope some Reapers will appear.

Page 2. He owns the Canon of the Scripture to be already compleat: Yet p. 29. He says, that the Everlasting Gospel was not yet revealed in full. These Propositions are *adversaria*, and can't stand together. He runs down Reason and Learning in several places, and tramples on them like Dirt, when they offer to judge in the Case of the Prophets; but in defence of them, he brings all in by Head and Shoulders, and upon every occasion endeavours most Ostentatiously to shew his Learning. In his marginal Notes he sometimes takes to task the Translators; and cracks Criticisms as frequently as a Beggar does Nits: They no doubt are often of excellent use; but he too often makes a piece of Pageantry of his Performances in that kind; and is usually more busy with the Shell, than the Kernel of the Nut. See what Proofs he labours to give of his learning by his Terms of Art: *Aliptes, Schanobates, Zeugma, &c.* p. 93, 104. Wit, Parts, and Reading, without true Grace, are like a Ship at Sea without Ballast, fiercely driving before *Euroclydon*, with all her Sails crowded; and overset she must, or bulge upon the Rocks or Sands.

Thus has this worthy Knight endeavoured to lift God's Church off her stable Basis, supported by the four-square-Stones taken out of his most Holy Word; to set her upon the tottering, unsettled Support of three French Bowling Stones, roll'd hither from the *Cevennes* by Vice and Necessity.

Diruit, edificat, mutat Quadrata, Rotundis.

The Story he gives us to prove the Divinity of the Dispensation, p. 103. seems odd and ridiculous. He gives us a proof of the Inspiration of a Prophet, by the Knowledge he appeared to have of an old Woman that came among them without a Smock: And some, no doubt

doubt, will make very carnal Reflections on such a Lu-
dicrous Subject. This was a wonderful effort of Pro-
phet W--m; and every Man that knows the Man, may
soon be Master of his Character. I'll set down another
of the same Person's Adventures in a late excursion he
made, to execute some private Orders of the Spirit, as
he pretended. In his Progress he met with the D. of
M--gh in his Coach; he rides up to it, and with a tone
of Authority bids the Coachman stand, in the Name of
God. The Summons was obey'd, and Audience vouch-
safed to his Message: The short of which was, an Ex-
hortation to the Duke to give God the Glory of his great
Victories; and to acquaint him by a Premonition, that
the great Stone-bridge he had built at Bl--m with so
much Cost, should shortly fall of it self: adding withal,
that the Strength of its Composition would add to the
wonder of the Downfal. One in the Coach with the
Duke, advised the Prophet to go home, and Bleed and
Shave; and at parting, one of the Footmen gave him a
friendly cast of his Office.

These Relations carry such a face of comical Folly,
and Weakness, as need no Reflections, but what must
be obvious to every Reader; as must those Passages he
makes use of p. 105. about their Agitations; where
his Notes are very musical, and full of sweet-breathing
Vibrations; he calculating the Motions of their Breath
under those Operations, by Seconds and Semiquavers.
There are many more Observables in that Page; and
he concludes the Paragraph with one of the nicest Com-
putations in Nature, wherein I suppose him to have had
the Advice and Assistance of a Mathematician in Per-
fection. We must not wonder to find him talk so cri-
tically, and pretend to split Hairs mathematically, while
he affirms, p. 107. *That in near Two Hundred that he
knows, who have Agitations, he never saw above Three
Persons, whose Agitations were resembled by any others.*
Such as have observed these Agitators, are Judges what
truth there is in this strange Saying: But I fear such as
don't exactly understand pendulous Motions, and Semi-
quavers, in *slow common Time*, will scarce be admitted
by him, as competent Judges of these nicer Points.

P. 89, 91: are stuff'd with large Accounts of the Gifts of the Prophets: But such as narrowly observe them, and what has been printed concerning their Behaviour and Attempts, may easily be convinced what manner of Gifted Persons they are. They affect most studiously the Grace of Humility, and talk as if they were invested in the sole Propriety of it: But such as know them inwardly see all the effect of Art and Force, and find at the bottom of all their Pretences, most perverse and insolent Pride. As to the Gifts of Healing, all they ever attempted of that Nature, is so notoriously Scandalous, that it would make one of ordinary Modesty blush, to read or hear a History of them; and make him wonder to think how low Humane Nature can degrade it self, in offering such things to the World.

That Story of the Boil, he mentions p. 113, 114. is a mere Compound of Fancy, Deceit and Falshood, as those that sifted the matter, and were Spectators, have declared it. After a paultry Emissary of theirs, (who no doubt came among them to get his Debts paid) had declared to the Wonder-worker, that the Work was done: The grand Operator comes and views it, and tells the Patient, it was cured, and only wanted healing; so Dr. *Emes* apply'd a Plaster, and finish'd all. The Patient, after his pretended miraculous Cure, took care to blazon it, till he was threatned to be called to an Account for publishing such Impostures, which made him desist: And there are shrewd Grounds to suspect, that he was hired to trumpet forth the report of this Miracle.

The Account this Gentleman gives of his own miraculous Cures; viz. of a violent Head-ach; a Hectick Fever; Rheumatick Pains; Stone, and a Rupture; come now under Consideration, as he describes them from p. 110, to p. 113. where he musters up a Hospital of Diseases.

As to the Three first Distempers; as the Cure of them is less obvious to Mens Observation; so likewise they being principally occasioned by the Peccancy of the Fluids of the Body, no Man, I think, that values his Reputation, will venture peremptorily to declare, how far

far the different State of the Mind may be concern'd in bringing on, or carrying off the Symptoms of such Distempers. Strange are the Influences of the Passions upon the Body. Fear and strong Apprehensions of Danger, will make a timorous Man's Legs fail him, when he walks upon the Brow of a Precipice: Persons transported with Rage and Fury, will effect things they could not out of that Temper. Great Affrightments will leave some strong Persons quite disanimated, so that for some Moments they feel no Strength to help themselves: Others again will do that in a Fright, which it was impossible for them to do out of it. Mr. Boyle, in his *Exper. Philos.* gives an instance of a Man crippled with the Gout, who could scarce help himself on any occasion; but one Day being left alone in a Room, a Sow came in, and smelling his Poultices, made at him to eat them; the Man was so affrighted, as to find his Legs and run away. A sudden Fright, or a surprizing Piece of good News, will put by a fit of an Ague, or the Tooth-ach. Who then can divine what strange Alterations may have ensued in the Spirits and Juices of this Gentleman's Body, while he has been under such rampant Motions of Fancy, and the expectation of the mighty things that should come to pass under the New Dispensation?

The last instance of the Rupture, is more open to view. But why did he not offer himself to the Probat? Particularly to the Inspection of Dr. L--r; who, as he was first acquainted with the original Malady, was the most proper Judge of the Cure: This was demanded by some, but ne'er comply'd with, and so far it renders all suspicious. He tells us, p. 111. *Of this Distemper few can form a just notion, but the Physician, or the Person that actually suffers it. It is caused by a rent in the Cawl, thro' which the small Guts force into the Cavity of the Belly, and for which there is seldom any Cure for grown Persons.*

'Tis true, few but Physicians understand the Case; and it appears by this Gentleman's Description of it, that all that suffer it do not understand it: I'm sure he does not. He shews himself little worthy of the name
of

of a Virtuoso of a F. of the R. S. that talks thus ignorantly of the Cawl, for which every Novice would laugh at him. Let him turn to Anatomists, and learn a better Definition of a Rupture. I took notice above, how he demanded of the Author of the *Reply*, a Logical Definition of Delusion: And here the Reader may observe him giving an Anatomick Definition of Delusion.

The *Omentum*, call'd *ἐπιπλωον*, in *English* the Cawl, lies under the *Peritoneum* above the *Intestines*. It resembles an Apron, whose End is turned up as high as the Girdle. It descends sometimes as low as the *Os Pubis*, which the Dilatations of the Productions of the *Peritoneum* causes sometimes an *Epiplocele*, i. e. a Rupture of the Cawl; not that the Cawl is rent, but some part of it falls into the *Scrotum*. When the Membranes of the *Peritoneum* and its Processes give way more, there ensues an *Enterocoele*, i. e. a Burstenness, whereby the Guts fall into the *Scrotum*. The latter is the Distemper this Gentleman declares he labour'd under. If there be any Sense then, in what he says of the *Rent in the Cawl, thro' which the small Guts force into the Cavity of the Belly*; he must mean, that a Man in these Circumstances, if he stand on his Head, the *Scrotum* will shoot her Luggage; and by a retrograde Motion, the Guts will revolve into the Belly. And it's possible, that the repeated Trial of this Conclusion, may bring a Man's Guts into his Brains; and so his Notions may smell as if they had pass'd the *Rectum*. The *Abdomen*, or Belly, is the Natural Repository of the *Intestines*; how can they be said to be forc'd then into that Cavity preternaturally? Or how can a Rent in the Cawl be supposed the formality of a Rupture, while the fall of the Cawl it self, or *Intestines*, thro' a breach in the *Peritoneum*, is the very *Ratio formalis* of a Rupture? *Ecce Vir valde Criticus!* His own words justify all I have said on this occasion; which are as follow, p. 59, 60. *When occasion offers it self, it is a Debt due to Truth, to keep in order any assuming, positive Determiner, when he appears upon Paper, how safe soever he may think himself while in Cathedra, while there is no body to oppose him.*

Upon the whole, I think any may see the Inconclusiveness of his Arguments upon this Subject; that the sucking of so much Mare's Milk, has made him so much in love with the Horse-play of the Prophets, that large Doses of *Quinquina* has brought him *almost to a Megrim*. He seems justly given up to a Spirit of Infatuation, even to expose his own Nakedness to the World, for stripping the Prophets of the Lord, and forcing them to walk bare, meerly to countenance the wild Frolicks of his Idols.

Since the Affair of the Prophets is brought so near its last Test, by the full grant of decisive Predictions, specified p. 87. I shall not demand a Criterion, how to judge of what are, or are not so; but will now depend upon their Veracity and Ingenuity, to own they spake not from God, if the Judgments happen not by the 29th of *April*. Whoever reads p. 87, and Mr. *Levy's* Preface, to which it refers, will be sure to pass a harder Censure than that of Delusion, upon all that stand out in defiance of this Trial, they themselves having thus solemnly appeal'd to it.

I shall now only make a charitable Motion, which I'd humbly propose to this Gentleman's Consideration and Acceptance. 'Tis this in short; That the Seat with its Appertinances, which he mentions, p. 100. to have been the occasion of Vanity and Temptation to him, be assigned over to the Uses of the Poor, till the Day of Dr. *Emes's* Resurrection. He owns in the same place, that the inspired Person reproved him for his love of the World, and said, *Know thou, that all that thou possessest is but a Nothing before me*. If now he believe so firmly as he pretends, the doctrinal and predictive Warnings of what he calls the Spirit; 'tis plain, this Proposal can neither seem hazardous, nor any way disagreeable, but prove highly conducive to the Honour and Interest of the Cause. The exercise of such uncommon Faith and Charity, must needs win very much upon the World; and he that sticks at no Pains to promote the Cause, will not refuse sure to play so easy and sure a Game to gain it such Authority. This will be such an intallible Proof of the profound Humility and Self-denial of the Party,

as will convince Mankind, more than Volumes of Accounts of them upon Paper. Let this Proposal then stand as a true Touch-stone to Sir *Richard's* Faith ; and when he complies, let him not doubt but he'll find many more Believers.

Most Men, when severe Truths are told them in plain *English*, are too ready to suppose themselves abused, and complain to the World, they are not treated like Gentlemen ; not considering, that good Behaviour better secures Repute and Civil Treatment, than any vain Titles of Honour ; and that a Worm trampled on will turn again. This Gentleman complains heavily, p. 99. *That he was treated more Vilely than ever any Gentleman was in Print.* I shall turn the Glass to him, to behold his own Complexion, to stop the Clamours of him and his Friends for ever,

P. 59. He bids one *go and learn the Original Languages of the Scriptures a little better* : And censures a whole Corporation of Men for not understanding the *Critick of the Bible* ; by foisting in an Anonymous Quotation to their Prejudice ; only as it seems to throw the more Contempt upon the Person of his Adversary. 'Tis rude to insult a Man in his proper Province ; and foolish to implead a whole Body of Men of Ignorance, of which none ever did, or it may be can, take full Cognizance ; and unjust to load a Party with Opprobrium, for the sake of a single Person. P. 61. He charges him with *that worse than Mahometan Error.* 'Tis not easy to charge a Man with a worse Crime, than that of Idolizing and following a horrid Impostor ; but to fasten such a Guile upon any for Differences in lesser Matters, is the result of pure Spleen and Folly ; and expresses as much Weakness as Malice : 'Tis in effect to make all Faults alike ; the least Offence a capital Crime ; to cut off a Man's Head for taking the Wall of him. And I wish he himself is not so far a piece of a Mahometan, as to question Christ's being a true Prophet ; so far at least, as the design of his Providence does not comport with his Schemes of the New Heavens and the New Earth, i. e. the New Dispensation.

p. 70. He thus expresses himself ; *‘ Ecce iterum Crispinus, our Author of the Caveat, who upon these words in Marion’s Warnings, that the Gospel is so spoiled, as that we must have it quite New, would fain conclude him within the Apostle’s Anathema, as preaching another Gospel : But ’tis plain, a thing may be renewed, and yet continue the same ; the Rust, or Filth, or whatever defiles it being taken off.*

This is Gentleman-like indeed ! To treat a Divine as if he were a Cocker, only to cry up for an Apostle, a Moss-Trooper ! But no wonder is it, that he should treat a Messenger at that rate, while he abets a Wretch that reflects so vilely upon the Message it self. Had he vented his Blasphemies in other Countries, they would have bored his Tongue : But he and his Accomplices are within the reach of a secret Anathema, that one Day they may experience to their Sorrow. It’s true, a thing may be renewed, and yet continue the same ; but what is *quite New*, sure cannot be the same. If any attempt to spoil the Gospel, and defile it with Rust and Filth ; I know none that promise fairer for it, than such filthy Dreamers as St. Jude speaks of ; and those prophane vain Babblers St. Paul mentions ; whose words will eat as doth a Canker, and increase to more Ungodliness :

Again, p. 73. He charges him with so monstrous a Crime, that in an affected fit of Modesty, he calls upon others to put a name to it. Thus he labours to father Falshood upon his innocent Brother, when in truth it’s a Brat of his own begetting, laid at another’s Door, as I declared occasionally before : A Crime, no doubt, others will put a name to. And let me tell him, that many a Man has been toss’d in a Blanket for a less Fault than he has committed, in spreading Reports so Injurious to more than one ; besides the addition of many other most uncharitable Offices, that he has thought fit to make use of, to do the more Mischief on this occasion.

He reflects upon another with an Air of Scorn and Disdain, p. 64. calling him a *Factory-Chaplain* ; and upbraiding him for reading *the Mahometan Scriptures, the Alcoran*, and for his neglect in reading ours. It looks little, and is a Sign of a narrow Soul, to reflect

upon any Man's honest Vocation, especially upon the discharge of the sacred Function, in any Capacity, Foreign or Domestick. That Man must be very fond of letting the World know his Title, that will write himself Baronet, after saying such mean Things, as no Man can say, and deservingly subscribe himself Gentleman. The great Crime this Gentleman was guilty of, he declares to be, his *Preaching before the Judges, the Danger of Uninspired Prophets*. I confess this is Provocation enough to the Champion of such kind of Prophets to fall foul on him for consulting Mahomet too much, who probably might get thereby a fuller insight into the Method of Imposture.

P. 89. He bids another go read his Bible better, &c. And Page 83. He accuses the Author engaged in the present Controversy of putting in *Print Prattle for Arguments*, and tells them, *they have done wisely therefore to conceal their Names*. He reads his Bible sure to better Purpose, who learns Humility, and his Duty, than he that grows Proud and Giddy, with mistaken Notions of Prophecy, &c. And the time hastens on apace, when Prattle may appear more innocent and useful, than some Mens specious Arguments. When Men have put themselves in the Pillory to do Penance, as long as Men have Eyes to read, or Brains to consider; it's a transcendent piece of Wisdom, no doubt, to take care to publish their own Names! The Law or Custom in this Case enjoins the posting up of an Account of the Criminal's Offence, as a part of his Punishment. But he is guilty of Works of Supererogation in this kind, that voluntarily sets to his own Name. Cou'd we suppose it done designedly, to take the greater Shame to himself, we might think he had really a Disposition to act that Humility and Self-denial, he delights to talk of so much. But what he ne'er intended; it's likely, a wise and just Providence may superintend, to his own Glory, the Honour of real Religion, and the Shame of such as boldly provoke him.

These are some Specimens of his Methods of treating others; many more at every turn occur in his Papers: but these, I think, are sufficient to satisfy any fair Neutral Person, that the *Lex Talionis* is not easily transgress'd

in writing against him. I have treated him no where that I know of beneath his real Character, and I'm sure have often enough stiled him Gentleman.

To draw now towards a Conclusion ; I shall take the liberty of addressing my self more seriously to three sorts of Persons.

I. To the Leaders of the Prophets. Make now a stand, and wisely consider, what you have hitherto been doing. What are the Fruits and Effects of all your Pre-
tences, but pure mistake, and perfect Confusion? And how can you propose to go on, but your Case must grow worse and worse? You are Gentlemen of Parts and Learning, and some of you have had a Repute for Religion. Play then the part of Christians, at least of Rationalists ; and don't Sacrifice all wilfully to an obstinate Humor. Miracles and Predictions have notoriously fail'd you, upon which you know in your Consciences (if you will but look solemnly inward, and upward to the All-seeing Eye above) you rested the main weight of your Cause.

The Crisis to your first Decisive Prediction comes swiftly on, as flying upon the Wings of the Wind. Methinks I see the Dawns of the *April 29.* last Morning, and the Twilight of its Evening, when your Prophetick Sun must set, and ne'er more pretend to shew its Face in this Hemisphere. Methinks I see Mankind on Tip-toe, gaping and expecting the Decline of the last Day ; and the World ready to take out a Statute of Bankrupt against your Reputation. Be persuaded then wisely to manage the last Stake : Matters yet are not quite Desperate. Presumptuous Rebellions persisted in, cannot consist with Christian Sincerity, tho' humane Infirmities very well may. An honest Heart may be deluded, but never can adhere to open Imposture. Christians have a Mantle of Charity and Oblivion, to draw over the former ; and God, whose nature is Love, is readier to forgive such Errors, than any can be to ask. But the latter persisted in, is an open Declaration of War against God and Man, and such a perverseness will be sure one Day to meet with its just Retribution.

It's tough Work, I grant, to corrupt Nature, to humble it self, and take Shame, though on a just Occasion: but remember, the more Difficulty, the more real Honour is to be got by the Undertaking. Convince the World at last that you are absolute Masters of that Humility, you have so long talk'd of; and that you have the truest Courage in the World, even to look shame full in the Face, (more formidable to some, than Death it self) to honour the more your great Lord and Master. Remember his heroick Example; implore, and depend upon his Faithfulness, and Aid; and then you'll ne'er turn your Backs in the Day of Battle. Many a Tug must we have with our vain Hearts to subdue their Reluctancy, but the Crown of Victory, will infinitely compensate all hard Pulls. Know, it's yet in your Power to do God, the World, and your selves Justice; to honour him more, for ought I know, than ever you have dishonour'd him; and shame utterly all the Powers of darkness. Time is very precious, but Opportunity is more so: Leaves may remain, when the Flower is cropped. If you don't yield at the Period of Six Months, all honest Men will say you are Cheats and Impostors. They'll think (as well they may) that Principles of Honesty and Integrity will, where-ever they are, work suitably: They take the good old Proverb for a standing Rule; *That every honest Man is as good as his Word.*

Shall it ever be said of Sir Richard; or Mr. Lacy, that they any way disown'd what they published to the World? or refused to make good the most solemn Promises under their own Hands? Sir Richard owns, p. 87. *That the publick Attestations of Almighty God from Heaven, which are to come within Mr. Lacy's Six natural Months (and are confirm'd by Six or Seven other Persons under Inspiration) are Decisive, as are those Predictions of the raising of the dead Body of Dr. Fmes upon the 25th of May, upon which the Truth of the Prophets depends.* Mr. Lacy's Words are these, in his last part of Warnings, p. 8. *If within Six Months now to come, the mighty Power of God does not attest, they were from him; I shall before all the World acknowledge my Delusion: Witness my Hand this 29th of October 1707.*

The genuine meaning of these Expressions are as full and evident as words can express any thing : And if these Gentlemen don't fairly quit the *French* Faction, in Case of failure of the Judgments, within the compass of the Six Months predicted ; they irreparably expose the Honour of their Faith and Sincerity to the vilest Reproaches. Well-devised Distinctions, and subtle Prevarications, can't here take place with any Countenance ; if any such Apologies are produced on their behalf, the World will say, you have abandon'd all common Principles of Honesty, and are now only studying the Art of Tricking.

The forgetting Facts past, the strange Turns sometimes given to Circumstances of Actions, and the cunning Evasions made on many occasions by some among you, has made many question your Sincerity, and suppose your Memories not so bad, as your Inventions are good. Take heed of acting any thing of this nature at this critical Juncture. The most affecting Passages in Sir Richard's Papers, are those mentioned from p. 95, to p. 104. They are so solemnly usher'd in, and avow'd as real Facts, that I dare not, I confess, but give some credit to them ; and if they are true, I think them clear Indications of the Influences of supernatural Powers. But still, alas ! they are no Proofs in favour of the Design, for which they are mentioned, *viz.* to evidence Divine Inspiration. What evil Spirits may know of this nature, no Mortal can absolutely determine ; but I doubt not in the least, but they may know much more than is there represented. I'm perswaded, that fond Conceit you have all along entertained, of the Ignorance of evil Spirits, in respect to the knowledge of your Thoughts, has led you into, and still keeps you fast in the Snare that has so long entangled you. To prove that they could not interfere with our Thoughts, has been the labouring Oar that has often been put upon you, but you have ever declined the discussing of that matter, ever running away with the Presumption, that God only knows the Thoughts. He indeed is properly the Knower of the Heart in the first eruptions of the Thoughts ; but the Species painted on Fancy, no doubt are within the

ken of evil Spirits. We may think Devils ignorant Beings, but they know us to be such; and make no small Advantage of our fond Supposals of their Ignorance, as is most apparent in the many Fallacies you have suffered them to put upon you.

Be content, at last, with the plain, sure way of going to Heaven. Cry not for the Stars, like Children; expect not extraordinary Revelations. Say Rom. 10. *not in thine Heart, Who shall ascend into 6, 7, 8. Heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The Word is nigh thee, even in thy mouth and in thy heart: that is the word of Faith which we preach, &c.* Above all things dread, as you love your Sou's, all Comparisons of any Novel Transactions, with any thing recorded in Sacred Writ. You need not add that insult to all the rest; the Impious most blasphemously have done that already to your Hands. If you have not utterly erased all Principles, resume sober Thoughts; act some spark of Ingenuity; frankly, openly, fully confess your Error; and return, after all your excentrick Motions, once more into the Bosom of the Church, your Mother, where you may expect a hearty welcome. Agitate on no farther, lest you commence Sectarian Agitators, and your Memories be handed down to Posterity, as the Establishers of a Sect of more violent Quakers. I beseech you, I conjure you, by all that's Civil and Sacred, by all that's dear to you, now and for ever, act with the deepest Sincerity, as you hope to answer it with Comfort, at the Great Day, before the whole World.

2. To Scepticks, Deists, &c. Don't fondly imagine to Establish the Foundations of your Cause upon the Ruines of the New Prophets Pretensions: If you do, know you build but Castles in the Air, that will shortly tumble upon your Heads, and finally bury you in the Rubbish. You may for a while ruffle and swagger; so will errant Cowards upon every little seeming advantage; often have you been fairly beaten out of the Field, but upon every little occasion, you are ready

to rally, and triumph before an Engagement. How could there be Bastardy, if there was no Institution of Marriage? Can there be Copies without Originals? or Counterfeits without some Realities? Don't false Coiners imitate the noblest Metals? Or do Clippers work upon any thing but Gold, or Silver? Be ashamed then to argue thus Mechanically, if you would retain the Character of such mighty Reasoners as you expect the World shou'd ever allow you.

That Revelation you affect to run down, by your little Contrivances, predicts frequently the Rise of many false Prophets: and their Appearance, and Fall, is the Completion of Prophecy, and is as a Seal put to it, by the Hand of Providence, the more fully to ratifie its Divine Authority. The Scriptures point both at you and them; and the Errors of Hereticks, as well as of Deceivers, are a continual lasting Proof of their Divinity. They tell us of some, that say, *Lo here is Christ, or lo he is there*: others again, that say, *where is the promise of his coming?* And *when the Son of Man comes, shall he find faith upon Earth?* These are Predictions now to a Tittle fulfilled; your Infidelity is a most cogent Proof of their Veracity: talk therefore no longer at this lewd rate, lest you put a Sword into your Adversary's Hands. If you have but a Spark of Charity, I'd almost said of Humanity left, you can't but regard the Narratives Sir Richard gives you from P. 95, to P. 104. which he asserts to be real Facts, after most solemn Appeals, and the most awful Imprecations. If you can believe him, disbelieve if you can the World of Spirits; for there's enough, I think, to convince any Sadduce.

3. To Real Christians: That they take heed of running too deep into mechanical Principles, lest they let slip some Occasions, a kind Providence may design them, to strengthen their Faith in the great Realities of the other World. No Man's Faith is so strong, but that at some time he may need *Collateral* Evidences to strengthen it: when the Wisdom of Providence puts such Occasions into our Hands, it can be but Presumption in us, to slight and neglect them. Let us heartily Pity, and Pray for the Deceived, and the most Obstinate: Let us see our

own Weakness in theirs, to adore God's Grace; to improve our Faith, Humility, Charity, and Dependence by this strange Dispensation. *Let such as stand take heed lest they fall; let us not be high-minded, but fear.* While others are taken up with Amusements about pretended Miracles and Judgments; let us take heed we overlook not the real Miracles of God in his Deliverances of a sinful People: while some breathe Fire and Brimstone; let us in Prayer and Thanksgiving, for surprising Mercies. There's a Day coming, when Charity will be preferable to the Gift of Tongues and of Prophecy; to the understanding of all Mysteries, and all Knowledge: When the avoiding the Wrath of God, shall be esteem'd better than the Knowledge, what time it shall fall. In the Interim, amidst all the shakings and Convulsions of Persons, Families, and Nations; let us be praying, that the Desire of all Nations may come: that God would bring Good out of Evil, and Order out of Confusion: and that the more vigorous stirrings of the Powers of Darkness may end in their greater Downfall. May we be panting after that one bright and eternal Day, when Sin and Sorrow shall be no more; when Strife and Variance, Error and Deceit, shall have an end; and God shall be All in all. Let all that believe, and look for the coming of the Saviour of the World, say *Amen*; even so, come Lord Jesus, come quickly. *Amen.*

F I N I S.

A Reply to the Main Argument in a Paper, Entitled
An Impartial Account of the Prophets; in a Letter
to a Friend.

An Appeal from the Prophets to their Prophecies; endorsing the Dispensation they pretend to be of the same Status and Authority with their Predictions.

An Account of the Lives and Behaviour of the Three French Prophets, lately come out of the Cevennes and Languedoc; and of the Proceedings of the Consistory of the Savoy, in Relation to them. Wherein also several of the Affidavits in the Cry from the Desert are briefly considered. Attested upon Oath.